

M 1375

Tues.

March 19, 1968

Pale Alto

Group II

Now in order to satisfy my heart we can start by saying that we have waited for Ren and if he is not here yet, we are sorry. That clears my conscience. He knows. The last evening of a group meeting. Tomorrow I don't really count. It is much more a free for all and perhaps there are certain things I would like to say tonight which I couldn't say tomorrow. At the same time you have a perfect right now to ask any questions which you feel cannot keep for the next 3 or 4 months. Urgent or questions which really concern you very much, that really are in the way of your wish to work. If you consider from that standpoint, I don't think that you actually have any questions. Because I'm quite convinced that at the present time you know what is work and that when you don't work you also know that you don't work. And it's not because there are certain obstacles in the way that you don't know what to do. If you don't, you don't have enough strength or interest, and that you really, in that respect that you're lazy. But maybe there are certain things that are not entirely clear. And if that's the case we can talk about it for the benefit of everybody. So if you have something new on your mind, because it is your mind, you cannot have anything on your heart. Your heart knows, your heart feels, your heart knows well enough what is required for an ordinary person who wants to grow and really has a responsibility. Your heart always will say, "Yes, I must work." Because if that heart doesn't exist in that way you never would be interested even in the ideas of Gurdjieff and for my sake you wouldn't be interested

in life. So are there interests that may be there, that may be mental and of course of interest in a general way so the things that you believe also can lead you in a certain direction for freedom. You have to consider that a little bit more from an intellectual standpoint if it actually will give you that and as far as your heart is concerned that is a question of your life only. And for that you have enough conscience to know that what you are, you net such a feel. You know that you're very very much incomplete and that a person has to do something, and maybe hoping for good opportunities at times that nevertheless he has to do something about it cause even if it passed you by, you have to take hold of it. There's always something that a man has to do and which he feels he may not know what to do and that is your intellect that has limitations, but your feeling--your heart--should be in the right place.

So questions, if you have any. Is there room to sit, or somehow or other, no, what will we do about it. I'm sure there is something somewhere. We started the meeting, Ren. I mentioned your name and not in vain now because you're here. New questions,

Q. I want to ask a question about not being able to work (unclear, noise).

N. Do you understand what work means?

Q. Well, I think so.

N. Ya.

Q. Work is work.

N. Ya, but that's repeating the same thing. What do you do? When one says I wish to make an effort to wake up. When you're asleep in bed and the idea strikes you that you ought to get out of bed, or that

you still have your eyes closed and you say, but I ought to get up. What's the first thing you do? You open your eyes and you take the covers off and you get out of bed. You do something. You see. You don't use your ordinary mind to keep on thinking about that you ought to get up. Something takes place and it is a determination, you can call it a real wish, or perhaps a will on your part that something has to be done with you. Now we say I wish to make an effort. I want to be awake. It is that what I am now, I want to eliminate and I want to put something in its place or at least next to, without disturbing that what I am at the present time. The same way as I don't disturb my body when I open my eyes. I do something in addition to the existence of my body; by opening my eyes and then have a certain form of consciousness which I don't have when the eyes are closed. When I start to wish to work on myself, I keep everything the way it is. The way it is now functioning and in addition I like to have my mind and sometimes my heart, do a certain or have a certain function which only means that something is registered in me that I really exist. And I want that kind of a recognition as a recording. I want to have it as clear as I can intellectually and completely divorced from any other kind of ordinary functioning. So how do I reach now this particular desire and fulfill it? I start to think about myself being. Here I am sitting in a chair and now comes to me the realization that that what I knew of myself, what I consider my ordinary unconscious or conscious state in which I am, that is that what is now functioning as a human being, I don't want really that that gives me the idea that I exist. I want to have something else that comes to the conclusion that I do exist. So I

have to eliminate all the different things that might give me with my ordinary mind the idea that I exist. I close my eyes, I do not touch too much of the chair, I happen to sit in a certain position, and now, as it were I look inside of me and not considering how my body is and how it looks, I don't even want to feel it, but I come to a conclusion at a certain moment that I say, this body exists and that I knew. You can say that that is the beginning of an attempt to wake up. And even in the beginning when I start out with a wish which is subjective and when I start out by using my mind, it has to say that I exist and my voice when I say it aloud, that all of that is still instruments of an ordinary kind that I call subjectivity. When I have my eyes closed and I keep them closed something in me starts to register the fact that this body happens to be here. One cannot explain it anymore, one can only experience it. And when you once knew that that is the experience of an awareness, then you keep on looking for that if you wish to work on yourself. And the times that I want to work on myself I may be foolish cause I try to do it in conditions that are utterly impossible. That's my fault. I have to find first out of the thousands of moments of the day which is a good moment that I can tell myself, "Now, wake up!" Do as if something is there which gives me the information about my existence and try to keep on thinking about that, I try to keep on feeling as if something is present to me which at that moment gives me impressions, or something is registered that the fact of my existence is a fact. You understand that? You knew this. You knew how to do that.

S. I've been trying to do that.

N. Ya, well why haven't you after this trying come to a conclusion that you exist? Why always the trying? Either I make an attempt and I come to the conclusion that I exist or I make an attempt and there is no result whatsoever. It is not trying. The effort is there. Do not try to make the effort; you try to be awake and have an experience of being awake. If you try and that is not any longer a try when you actually put to work that what you knew and come to the conclusion that either you have to experience it then knowing you exist, or you have no experience at all. There is no way in-between; it's yes or no. It's not trying anymore. It's a fact that I acknowledge or it's a fact that doesn't exist. Don't get stuck with the word "trying". Either I make an effort, I make it. And that's positive and if there is so-called no result then I don't have the experience of knowing what it is to be aware, then it is a negative result. But it's nothing in-between any more. You understand why I object to the word "trying". Because it-- it takes away the possibility of actually believing of the possibility of it becoming actual. You can try now (laugh) several times during the evening. All right?

S. O.K.

N. But change the trying into an actuality. All right. What else? Come, come! Questions of questions. Otherwise I will talk again and it will be annoying you. Ya.

P. A, I would like you to give me a task in connection with when I'm getting feeling, when I'm in a very low ebb, but still, I feel I can't, here---sometimes.

N. You need a little mind, don't you?

P. Yes, possibly.

N. How much is there?

P. Mind?

N. Ya, the mind.

P. Can't here. (?)

N. Ya, good. Can you put it in the right direction then?

P. No, I . . .

N. Try it. When you notice that the mind is dispersed and you don't like it, what can you do about it?

P. Well, I can try and sit down and be quiet. But there are times when . . .

N. It doesn't help the mind much. You know when we are quiet we are very passive. Your mind has nothing to do whatsoever . . . in mere ways than one. If I discover that I don't like my mind--the way it functions--I give it some exercise. I make it active. I make it become interested in something that new, you might say, I don't do cause I don't want to think because it's lazy.

If you want a task, the task is for something belongs to you that you would like to do in order to have an opportunity to know what it is done for. That is the wish to wake up. In order to wake up you have to have at least a little bit of a mind which is recording and in that way active. But if the mind is a little weazy, I would first put the mind, you might say, a little bit in order so that it becomes useful. What are you interested in? What kind of activity? Weaving?

P. It's difficult for me to work on myself when I'm weaving.

N. I'm not talking about work on yourself. Work in ordinary life,

What, what?

P. The weaving.

N. Have you done it?

P. I'm doing it.

N. Where? Where?

P. I don't understand.

N. Where are you weaving? At home? How much have you done since I saw you last?

P. I've done some, not direct weaving but / . . .

N. Ah . . . that is like making a box for the cat, huh, Fred? Two days the box has been in his head.

P. No, I've made some, you know. . .

N. No, I don't.

P. . . .definite arrangements (laughter).

N. I want to write a book. You knew? And I look for the proper paper to write on. It has to be just a little bit yellow, but not too much. It has to be smooth, not too hard. It has to be held together by a clamp which is strong enough. Maybe I want to make a copy of it and I have to have carbon paper. And so I look for paper and I go to ten different stores and none has the right kind of paper for me. It's too bad because I want to write a book. So I go and finally in a little bit of a store I find a piece of paper that is right, but not enough. So I have to wait for 10 days because they have to order it for me, but I want to write a book so I wait 10 days. I don't know what I do in the meantime, but nevertheless I'm waiting. And finally the paper comes and it's delivered and I'm not at home and I have to go to the post office and all that, you know. It's a parcel and maybe insured but whatever it is I finally have the paper. I have a table, sit at the table. The table shakes a little bit. The legs are . . . nails

and screws--you knew. So I say, well, what will I do? Call up someone who has a screwdriver or shall I do it myself or turn it upside-down. I need a hammer and have none, no hammer. I don't know where the hammer is. Someone stole it from me. Anyhow, there's the table and I sit and there's the chair. The chair's not high enough. I need the telephone; no, alright, I sit. Then the table is not smooth enough. I go to buy some sandpaper. Or if I have a friend I ask him to come and have you get a car or a sander or you know.

P. I think I understand.

N. You have a much better mind than I thought you had. You're all-right. So now tomorrow morning you write the first sentence of the book. And if you have actually weaving apparatus and you can, have a little shuttle go back and forth and at the moment that it is on the left side you watch it. You see yourself, sit there, you wake up. There's the shuttle, that is what I have to weave, there is the batten, there is the reed. All I have to do is to take it in my left hand and shove it through till it comes to the other hand and just press it down. That's all I have to do for weaving. But I don't do it. Because I first want to see something of me. In the first place I want to have the wish. That I really want to weave. Not only do I have a little pattern that I want to use, beautiful colors and wool and design, no I want to make a rug, a rug for a purpose. And in that rug I want to put everything that I have. Everything that belongs to me. And it will be pure and lovely and beautiful. Something of me have to go in that rug. I don't touch that little spool as yet, the batten, I wait, until I'm quite clear that that is me weaving this rug. I am sitting in

front of this rug. Who am I to make this rug and why? Every hour when I weave and I don't get up, I sit for a full hour and I work for a full hour and the telephone rings and I don't hear it and my stomach starts to talk and I don't notice it. And the window is open and I don't want to look out and I hear the birds and I don't want to be disturbed because I have a rug right in front of me and the shuttlecock has to go, left and right, left and right. Because I wish!

You see, Penny, one makes determination about oneself. One says, "I wish to grow up" and maybe for days you look around thinking about it. What does it mean--"I wish to grow"? I don't want to live anymore the way I live now. I've turned the corner. I am now on the road for development. And with this I then want my work now to show it and I want to use work for that purpose, for me to grow. So that I become really someone. Not only just on a little piece of paper. Not even making a rug. Something that is me. Because this is me, I'm interested. This is the task, Penny, and you try it. Alright?

Other questions, practical question. Why is it that you can't work, specifically? What is it in one really to prevent you? Here we have all the different possibilities in the world. All kind of knowledge to--beautiful books published, pictures and prints, and photographs on the wall of Gurdjieff. Where he is. You sit in front of him every once in awhile and you look at him; you try to imagine. Sometimes you have a little Armagnac. You drink to his health. Or maybe to that what he has done. Or for yourself, what you wish to become as a man. And you read about harmony, what is is to become harmonious. What is the picture of a man as I should

be. And what is it now that I see what I am and then what do you do? How do you go about it? And how often is that kind of a picture, that image, that what you wish to reach in your mind? And how often do you think that it just will be there when you attend a group and you come and you spend an hour and a half or so and you travel a little bit in order for one evening to be there, to show your face so that so and so can say, oh yes, he's been there. And when you sit in the group, you sit with a holy face and there is nothing really that takes place in you. All you do is to sit. And then sometimes, of course, you do talk every once in awhile it comes up. Sometimes you argue. And I'm not talking even about that time that you may come to Sunday to do some physical work. It is maybe because you don't know how to spend your day. Maybe you're honest that you actually want to work. And where is this honesty when you don't want to work? And the rest of the week goes by. Day after day, and you spend your energies on all the different things that you're interested in because it's so important to live your life. And you cannot do without that. And you have to make a phone call because so and so expects you to. You have to buy a book and you have to go to the movies. You have to do all kind of other things. And where is work at such a time? And it's not that I think you have to work 99% and one % just for ordinary life. Probably just the other way around. Ninety % in your daily life; ten % for your work, for a little while; maybe after some time 15, 20-- maybe a little bit more. Maybe half of your life could be spent, ~~half~~ of your waking state so-called can be spent in thoughts about work. Or the possibility of changing such a thought at the proper time into the actuality of actually making an attempt, an effort, making it, not trying it; doing it. How much do you live in this work? What part does it play in your life at the present time?

I've been asking these questions many, many times. And, of course, when I do come and when I tell you about it and you say, yes, yes, it's right and when I leave from this you thank God that I've left. Every once in a while I knew you do that. Because I'm a little hard on you. And I remind you of certain things you don't want to be reminded. And you say, yes, it was very useful and then two or three weeks from now, where are the discussions about work? In your groups? Still a little bit of this and that. Where are the intentions that at the present time you make. Where is the long list of definitions that you were going to work on? Where are all the different transcriptions which at certain times you say we ought to do it; we ought to have it. What happens to this imbecility, of that of keeping tapes for any length of time without any consideration of anyone else. What do you do about feeling about someone who may be sick? And you don't do anything at all. You cannot telephone because there is no telephone. Is that an excuse? Do you care for people in your group? A common aim that is ahead of you somewhere, for you also for everybody and where do you meet? Still on the street? You should meet in heaven. You should meet in the skies. You should meet in a place that you call objectivity. That's where you should be identified with. And then maybe then, then you can recognize each other because at a certain time it is really necessary to know what your aim is so that someone else can understand you and your motivations. But you still think that you can live without having any feeling expressed. And it doesn't help very much as I said the other day. I talk about feelings, of course, I do. It's necessary to understand that as a means to reach God. In some way your intellect you can hope, your feeling that has a

chance of growth for man. Because his feeling is closer to what he is now in his physical body. His mind is incapable and it will be a long time before consciousness will actually give you truth. But you see when you think and talk about these kind of things what comes to the foreground? A little bit of a serious face and sometimes a voice that says, eh, oh, eh, like this as if you're in church. Why don't you talk about ordinary life and how happy you are in certain things and in which then at certain times when such and such a thing happens all of the sudden you remember that there was something to do about work. And then you made an attempt at such a time because you thanked God that you were happy or that you were reminded for some reason or other because the birds started to sing outside of your window and what was there of life in you at that time. And then do you give room in that life for something else? You may all be doing all kind of beautiful things for yourself and you may make any kind of an amount of money. I don't give a damn about what you do in your profession. It doesn't make any difference whatsoever what you're doing. From the standpoint of objectivity, it's all the same. But you can learn and you can develop certain things and by means of it you can put an emphasis on that what is spirituality. Of that what really is your life and this body can die and it can die peacefully and it can be put in the earth because you can remain as life. This is what we talk about. This is the reason for wanting to wake up. To wake up so that there is something that keeps awake when something else dies and it does many times even during the day. Each time that you have a manifestation and you are identified with it something dies

in you. And you don't know it because you don't realize what life is. Start by showing life that you are happy to be able to be alive. And show to others and tell them; and tell them about the variety of things of ordinary life that are of interest to you. Nobody can blame you for that. And then you stick in a little remark about Gurdjieff. If you are actually happy that you know about it. If you realize that for yourself there is something that is worthwhile. That really makes you alive for whatever it is and that you feel the responsibility to tell your friends; even now, at the present time only your friends. Maybe later on you should tell your enemies, that there is something in existence that has engaged you--that is something that is of worthwhile to you, that you want to talk about, because it is something that actually has given you something for yourself, that you want to now, to communicate, to share. Like you share a beautiful book, like you share when you look at nature and you enjoy it. Or when you hear some music maybe and there are tears in your eyes. That you wish to share so-called little bits of friendship because the other is so nice. But not what ought to make you boil over at the present time is the way in which you can have something which you can call a guide and on which you can rely, that will always be with you because it can become your own--your own effort as a result of that what you knew, that you share. You should, but you don't. Learn in ordinary life to share ordinary things and to be a little bit more open with each other. And to really tell each other what there really is in you as something and don't hide it too much. It's far better to be on the wrong road as long as you're walking. It would be nice if you were always on

the right road, but for God's sakes, don't sit home. To be active, to do, not to allow your body to be too damned lazy, give it something to do, to work with. And don't excuse yourself saying that you have already so much household work to do and so forth. If you want to do it, do it with---do it with pleasure. Do it with the entirety of yourself. Do it complete, not only a little feeling or a little bit of mind. Everything of you engaged, at times during the day, totally yourself. So that you are one regarding that, that you want to do it as correctly as you can, as real as you can make it. When you are alive and something starts to flow over, something is bubbling up. Something can see it, they can recognize it. How will we get new people? When you ask them, how will you meet them? What do they expect? Do you expect them to be immediately followers of the ideas of Gurdjieff? because you are? It's idiotic. You have to learn to talk their language so that you can make them feel at home, so that they will come back. You are limited in that, I know. But what is the difference even if you stutter a little bit? But at least show that you have something of a feeling that you wish for them to understand what engages you and that you consider important. Even if you cannot explain all the different theories that there are about objectivity and about Heptaparaparchinekh and whatever other law that you want to consider. Never mind if you're not so theoretical. Your feeling--that is important for you because that is your life. And when that comes out in connection with your interest in work and then put it in such language so that a person who is listening to you can understand that you are talking also a little

bit to their world that you knew because of your own experiences that you can recognize what someone else may be looking for. For the time being leave all the different experts out. All the specialists who are all ready and who have an aim in a certain direction--forget about them. They're Hasnamussean. They're not interested anymore because they have already reached a certain state. But find people who are really asking a little. And then you give a little, but at least give so that they come back. And when they don't come back, who's at fault? Because you don't talk about work enough. You don't show it enough. You don't bring it up in the most impossible times sometimes. Much to your regret afterwards! Because you will become criticized and what of it? Are you ashamed of something that is really worthwhile? That has to do with the spiritual development of yourself! Do you claim that that what man is, what you see and what he looks like is not everything? And if there is something else that you call, sometimes love, sometimes an affection, sometimes a religious feeling, sometimes a wish to be united with something that is higher than you are, what is wrong with it to tell a person that he will die and that perhaps he could continue to live? What is wrong with saying that God exists? Instead of professing or thinking or hoping to hide or even coming to the conclusion that He is dead. Such God damned nonsense! When everything in this life indicates that there is something behind it! Such stupidity to believe that that what you see as manifestations is all! Each time that you open your mouth and you want to say something with feeling, something comes out besides your words.

what is it that comes out? What is it that you see in your eyes when they light up? And when you become engaged in something that really interests you? When can you say certain things regarding work when you want in that really to convince someone that it is worthwhile for you and therefore you want to share it with someone else? And not everybody has a gift of being able to do that all the time. And it is not necessary to be that worried about that, oh, so many words that you have to use for it. And it's not necessary to have all kind of possibilities which you then create hoping that it will lead to something worthwhile. Maybe one a day. But it will be worth your while. Or once a week, maybe. But then, you really make it right.

Select out of the friends you have, ten. With whom you believe that there is a possibility and you can use the word that they can be "saved". That's a beautiful statement because it puts you on a pedestal as if you are already saved. And you want to help them. Of course, you get rid of that idea pretty soon, if you're honest. But at least you want to share something that is of interest to you. And then your group will grow. And you will have an influx of new people. Of course, what happens in Group III, there we were. How many were there--sixty the other night! Why do they come? Just to sit and hear a little bit about a certain language that they're interested in? For the sake of, let's say, of being a little bit ? Or perhaps something that starts to arouse in them a little desire of something, a certain side of life that maybe they have forgotten. And maybe they wish it. And how will you find out unless you start talking? Even if out

of ten people if one stays, it's worth it. But you have to use your judgment a little bit not to bring too much that is too low already or where it is useless, on those who are too argumentative. And talking about the continuation of Group III and your responsibility regarding it, we talk a little bit about it tomorrow in a different way. There will be seven people who will take the responsibility for the carrying on of that group. And these seven people will be there, having in mind that they will help each other, having in mind that they will talk about Work, till it is understandable, not confusing, having in mind that they are not going to put themselves in the foreground as someone who can teach. These are the people simply who would like to make a statement which is truthful to them and that is based on their experience and would like to give it in such words that it is simplicity itself so that someone is willing to listen to it because it is made so simple. These are the people who have to work together--seven, of which one will be a moderator and the next time someone else of the seven will be moderator. That is a person who recognizes, who has his hands up, that's all. The answering of questions, maybe sometimes, he'll have to say, "I don't know", and be honest. But when it is a question that has to do about Work, you can answer. By this time you have to learn how to answer in a simple way, the ideas, without losing yourself in it, without going too far or embroidering, or that you are interested in theory and you love to hear your voice. You, yourself, no more thinking--but honest. And then you carry that group and you will--you will be able to continue and out of that,

there will be people who come to Group II and there will be an influx of a new kind of material for the sake of Group II. So that there you will not get stale, because you run stale in Group II--many times--discussion about the same thing that already should be settled long ago,--definitions mentioned a little while ago. Why don't you have a list? Why doesn't everybody have a list with definitions and reel it off and talk about it until you come to a conclusion, an index of words--just ordinary concepts. But do something. It's easy for me to talk that way. As I've said before, I could not spend all my time on that. And, of course, you poor people still will have to work a little bit for a living. And it's good because out of that, that kind of living, you will get material with which you can work. You cannot get it unless you live a little bit. Unless you digest that what ordinary life will give you and also where there is a certain amount of suffering that you have to go through in order to desire, to--to come to certain conclusions which then maybe could become principles. And that will build your character. So I'm not sorry for you at all if you cannot spend all your time in trying to become conscious. You couldn't anyhow. You need work, ordinary work. You need at the present time, 90 per cent of your ordinary life. And you'll be lucky if ten per cent actually in count is devoted to the wish and the conversion of that wish into the actuality of making that attempt. But keep on going and be open. Be open to all the possibilities of life as it presents itself. Don't ever be lazy. It's the big thing--laziness, procrastination, satisfaction with what you have and not wishing any more. Always wish for something more. What you didn't get today you ought to get tomorrow. Not the other

way. Keep on being alive to the possibilities of that what is new potential and keep on working. If you forget about work and about laziness, or rather if you remember laziness and you don't know how to work, do you remember the man with the boat who had to cross the river? And he had a cabbage and a wolf and a dog--oh no, it was a goat, I think. And the boat could only contain him and one of the other articles. You knew this little story? It's a very old tale. It comes from the Near East. How will he do it? Because if he takes the wolf, then the goat will eat the cabbage. If he takes the cabbage, then the wolf will eat the goat. So the only thing he can take is the, the goat, because the wolf won't eat the cabbage. Then he goes the first trip. And he puts the cabbage on the other side of the shore. He comes back. Now what, what will he take? Either one--doesn't really matter very much. So he takes the goat, brings the goat over, but then the goat will eat the cabbage. So he has to take the cabbage back. Now he comes on this shore again. Now he takes the wolf--no he can't take the wolf. You see, he is in constant trouble because if he leaves the goat there then, of course, the wolf would eat the goat. So he has to start over again. What will he do? What should he take first? I leave it to you to figure out. But it means an extra trip he has to make. Quite useless in order to protect that what he has and he doesn't want it to be eaten. This is a question of laziness. If you are lazy, something is going to eat something of you and it will be destroyed irrecoverably and it will be lost. When you are alert--not necessarily awake--when you are alert to life, you will use life for the purpose of maintaining yourself in relation to all forms of life. And this is your responsibility. When you are confronted with work, you have the responsibility to maintain it

correctly and not so that it will be destroyed by laziness on your own part. Either you say yes or you say no, but not half way. You remember I told you about wishy-washy. It is not the sign of a man. A man stands up straight and he looks ahead and he sees what he is going to do. And then he bands and he uses his shovel or his spade. He keeps on working day after day, with enough sleep, with enough to eat, with enough friends to poke him in the ribs if necessary. But he has to have an aim that's like a miner's lamp in front of his forehead. It give off light and it gives off light for him. And he walks towards it and as he walks it keeps on walking away with him, still in front. This is your aim. Your aim is to have it as close to you so that each day you can do something towards it. And it is your daily aim and it is part of the big aim to become a moner to dig into the earth and to find out what is the value of yourself, that is your manifestations. Because the earth for you is your body, and that what you will find as treasures ultimately you will find your magnetic center. If you actually dig deep enough.

So what else is there to say regarding work? What will you do? What kind of commitments will you make? How often will you call each other, during the day, maybe? The day, what, how is it? Have a good day. Without being pompeus about it, without making the other person think that you're checking up on him or that you will show how you are so clever because you were already awake for half a secend. How will you do it? How ill you help each other? How will you create conditions for someone who you really care for so that they in that kind of a condition actually will be committed without know ing why. How can you create a vacuum for a man to grow? How can you make him go without

pushing him? It is a problem. You have to find out how to do it regarding other people. And concerning when you have a relationship that is of more and more intimate, how will you create such conditions? How will you express your love for people? What are you willing to do for them? For their sake, not for your own. Even if that which you like to do, you like to do because it give you self-satisfaction. Regarding work, it is so terribly simple. Here I am, stupid fool. I hug someone unconscious who for some reason or other I have an idea that it ought to be different and that every once in a while I have an impression that the possibility of consciousness ought to exist. And this starts to whet my appetite--for some reason or other--perhaps I'm curious. Why should I be like this if I don't like the way I am? And then I try to find out ways and means. How can I change it into that what could become for me permanent? Maybe I want to have peace. Maybe because I want to be in equilibrium. Maybe I want to be a man who can actually do and who can be counted on and who has when he makes a promise maybe the answer is yes. And he then will behave as a man should behave. Whatever is the picture that you have of yourself that you think you can become, within your limitations, that kind of a framework in which you were born. And whatever is given to you as talents to develop them in this life on earth. It's earth we're talking about. We're not talking about planetary level or the sun or the milky way or God. We're talking about ordinary life. Tomorrow morning and you remember work. And again and again and again you remember it and what do you do. And you see other people and you want to tell them in a very simple way what you have tried, and how

often the trying only stayed at the trying. How you thought (?) and nothing happened. I wish, I wish I could hear out of your tales: Yes, I did today and I sat in front of my table and I came to myself. I tried to and then I did something. I took my spoon and I had it in my right hand and then my left hand and then my right hand. Then I woke up. And I sat as a human being in front of a meal that I was going to eat and my body was ready. And I, with my mind, started to dictate to my arm to behave in a certain way, very slowly. With a little food in the fork or the spoon. And I, during that slow period in which I didn't dare to say anything else except I wish to be awake to myself, I stayed awake then not for one second because I knew if I tried and let it go just like that it would go after a second. But this time I made up my mind and I said, no, I wish to continue. I wish-- this brought my heart in, then my body was there and something in me realized this body was eating and then I said and this is me. And that was a terrible thing, to see me all of a sudden, this body eating and who saw it and where was that what was observing in myself? Little statements like that, when you bring them to your group, they start people a little leving. Because they say, what what happened to so and so? Or maybe you say, yes I remember, I had a similar something. Or I will make up my mind tomorrow. Maybe I will try to do it. Again and again for what reason do you want to work? Ask yourself constantly that question. What is it? Curiosity, a little intellectualism or something you believe is nice because you have to do it, cause I think you should do it? Or is there really something that is burning in you that you know that you have no soul whatsoever and that there is some reason or other that you have to do something? Something has to be done with me because for God's sake when I die, what will I be?

Try to remember a little bit more some of these so-called deeper problems of life, so that when you are facing it for yourself and you come to the conclusion that there is no time really to waste, so that maybe you'll have enough. How will you die, maybe tomorrow? Or whatever it is that you happen to believe in and that you then sit quietly, not knowing what to do, even if you know, it's your last day. Because you don't know. And maybe you wait and maybe you sit quiet for a little while longer, and maybe you can come to yourself. And maybe you can have a little more joy in wishing to show that there is life in you. So that then when you get up, you can say, well I can smile and say something to see and so-- I've never said anything like that ever before, --in that kind of a tone of voice and I can change it because I can make it clear that something in me is really caring for that person and I wish, as if, at such a time I love mankind, as if I really feel that somehow or other God has chosen me to love people. Maybe that is a task. And I get rid of all these what I call selfish desires or a little bit of an ordinary kind of an innocence and I want to own up to that what is so dear to me. And I set out on a certain road because I wish to reach an aim for me in my life as whatever is possible for me to reach. And what I then wish is that kind of a prayer to be--to become really to some extent one with that what is myself within that I start to understand what makes me alive. And then I knew this and then I then devote a little more time, thought, feeling to that what is important. And I compare: there is my meal; is it really so important? to feed this body? What do I do to feed that what I at times theoretically claim is so important? How beautiful can I talk every once in awhile about

the necessity of making a soul and I don't do a thing about it?

And it's not that you don't know. It's only that you don't understand what is required of man. And you still think that every business can be carried on as usual. And that in addition to that, God will give it to you, because you are so nice. And how surprised you will be! And I'm not predicting anything and it's not any kind of a judgment. It's not like Cassandra telling you that Troy will fall. It will, and where will you be when it falls? What is there of you that can survive? What is there of this kind of stability within yourself on which you can rely, to which you can return when all the different things of ordinary life become a little difficult? And you have to suffer because of the manifestation of someone else? And where will you live and from where will you direct your activities when they have to become much more essential, when they are and when that once and for all you can do away with that periphery? Because you don't want to live there any longer. Because you know it; you knew how empty it is. Because it's empty in yourself. Fill yourself with that kind of elixir of life. Fill yourself with the philosopher's stone. Fill yourself with the Holy Grail. Fill yourself with that what is in the older days, The Golden Fleece. When that what was worthwhile to strive towards. That what made Gurdjieff go, for 20 years of searching, for that what was the truth for him and then he would write it up. For whom? For us? Are you worthy? Do you take it as Gurdjieff meant it? And you can always say, oh yes, he wanted to know because he wanted to write, he wanted to live his life. That was his conscience; he

couldn't help it. How in hell's name do you know? And there it is for you, if you wish--like it always has been and always will be and has been when sometimes and it was covered. And it will be and sometimes it will be covered--also for you. Because you must take it now. There is a long range in the possibility of a man's life that he can remain open. Thank God he can when he is very young he can't because he is still too young and not enough experience and when he gets older there is a little bit of that kind of senility that sets in. And then the crystallization and the stiffness and the impossibility of using your organs any longer because you really don't want to and all you wish--to die in your favorite chair. But in-between--there is the particular period for man. During that time he has to remain alive, all the time remaining alive and not allowing anything that is difficult to upset him. When it is difficult, work more. Keep on building. There is enough material to build yet, but you have to find it. You have to make everything for it--sometimes you have to bake the, the stones, the bricks, or the box that you want to build, or the rocks which you want to put together or maybe with a little cement you have to carry the sand from somewhere. And the water has to come from way below. You have to carry it up the hill and the pail leaks. And the hoe that you use is a little crooked and it doesn't always work. And the shovel that you have to use in order to pour it out into something simply spills a lot of cement and you have to do extra work, extra work. And it is heavy and the sun shines and there is perspiration and you feel sorry for yourself and all these things; and why should I build a house? For your soul--if you wish for God. If you wish, for

the fulfillment of yourself. If you want to explain it to yourself why you want to work. Because you knew it if you don't, where will you go? Downhill; without work you cannot stand still; you cannot even maintain yourself without a little bit of work. If you don't really work as far as the potentialities are concerned, they will be buried in the sand and no amount of telling the Lord afterwards that you have buried them so well in order to preserve them. You would be sent to the outer darkness--and you knew this. Your talents are given to be used. Your health is there to be used--your body, as an instrument, your laboratory, to keep it in good condition, to see that you can do research--with your mind, your intelligence. And that for that you have to have a wish, something that will furnish you with warmth for that what you wish to do because you cannot live by bread alone.

The aim of man: To become clear, to communicate that, to have left with your intellect on your lips and have your heart on your sleeve, and to walk like that as a man whose wishes to see what he is going to do, now, not tomorrow. Tomorrow also, but now. And start! If it is weaving, start. If it's writing a book, start. If it is making anything, start working. And find out what is it. Don't plan too much. Maybe you have to make things 10 thousand times before it is perfect. But you will only learn by doing it. When you build a house, start with 2 x 4s, because you don't know enough about it. You don't know anything about (word, unclear); the next annex 2 x 6s and the next to that will be 2 x 8s, and then 2 x 10s. And then if it isn't even strong enough you might end up with 2 x 18s. But then you will build because you have experienced and you know you have started instead of waiting and reading all kind of books what ought to be

dene and what Mr. Ouspensky has dene and admiring him. And then you, what are you doing? Just enjeying the life of someone else? Where is your own life, that you can enjoy it, that you knew how to use it? Werk for yourself simply means that you put to use the little things that you knew at a certain time that you knew that there is a little piece--a little chance of success. Don't be silly and foolish to try it in conditons when you're so engaged in your ordinary mind and your ordinary feelings that there is no energy left. Thousands of opportunities during the day in which moments are completely free, in which time flows through you without any particular necessity of even sticking around, in which you are not doing anything in particular--you just happen to breathe. Such are the times when you wish to werk and wake up to the cendition of yourself and the acceptance of yourself as you are. God is not interested in your--your intellectual capacities. You're not even what you emotionally created artistry so forth produced. You knew what He will do if He saw it? He would take His head and plaster it up with paper. Fred, now let's get on with business. He would say what is your soul now. What have you been doing? Don't misunderstand me. I'm not saying this in erder to be criti-cal. I'm only saying it because you have to remember it. If you think about it, try, three times: Once for God, once for the devil, and once for yourself. And when you have it for yourself, the other two are only subsidiary. Left and right, positive and negative. But you, and you are the neutralizer between all forces, coming from the left or the right, you march up towards maybe the sun. I do not know. Maybe towards magnetic center of the earth. Maybe towards heaven. Maybe towards what you see it as re-presented as God sitting on a threne. I don't know how you see

it. But in any case, walk.

I'll be back sometime in the summer. In the meantime you send the tapes, tapes from everywhere. If I cannot listen to it, I'll others to listen to it. You must know that we wish to work together. You must know that when I say sometimes a little flippantly, come to the East Coast because we have a barn and you can help and so forth it means, of course, you have to use your common sense. If you can, you can, fine. If you cannot, some other time, maybe. Who knows! Maybe you'll have a barn here someday, a little closer by. Whatever it is that will be the growth in this kind of a development depends entirely on the level that is created by the individual member of any kind of a group. And for that you have to work. And it's not going to be done just by liking it and wishing it and hoping for it. It is done because of consciousness becoming affected. It is done because of conscience, knowing in what direction it is right or wrong and to do it by means of a will. To become the totality of everyone, wishing to go in a certain direction. And you might say, joining hands then because in that direction, all of them knew that that what is ahead of them is worth while for yourself.

So maybe I see you tomorrow still at the meeting. But this is for the group as a whole. This is for Group II and whoever is here of Group I. For the totality of that kind of activity around San Francisco, for the necessity of understanding all the time whenever it happens to come to remind you that it's important that you're engaged in something worthwhile for yourself. And you can call it building a soul or body Kestjan. You can also say that already God is there and every once in awhile you may have an

hallucination in your head or in your heart. Don't forget your feet. They're on the ground, they have to walk. They have to do the dirty work. Whenever Gurdjieff talked about souls he would always point to his shoes and say English soles. That's what people can do--work with their feet. That will make their souls intact. Don't think we are so far already. We are still very, very small, little bits of slugs, almost, lifting their heads up a little bit to the extent that maybe you would like to become a man. Such poor examples we are, every once in awhile and it is so terrible to see it, --how we are--and it is even much worse that you don't do anything about it. And it is because you still live with this kind of stupidity. The more you withdraw within yourself, the more you will realize what is really our state. And maybe at the place you will find something that you've never found before. And you realize then that that kind of liberty that you strive for in ordinary life is already within you. And that the central point of yourself has to be uncovered. And then it is a point that you look for that becomes a mement of your life in consciousness.

So I hope you work. I hope to see you again. I hope to hear from you. I hope you can maintain something at a certain level as if you are trying to, to hold up maybe like a tent in which the post you hold up in your hand is supported everybody. Goodnight.

Penny Pettler